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CATHEDRAL CHURCHES:

WITH SPECIAL REFERENCE TO THE RESPONSIBILITIES

AND EQUIPMENT OF

CHRIST CHURCH CATHEDRAL

MONTREAL

IN WHICH THESE

TWO SERMONS

WERE PREACHED,

THE FIRST ON OCT. 30, AND THE SECOND ON NOV. 20, 1892,

BY THE

REV. J. G. NORTON, D.D., TRIN. COLL., DUB.,

RECTOR OF MONTREAL:

Author of "*Worship in Heaven and on Earth*," "*Hearty Services*,"

ETC., ETC.

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1892.

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I give and bequeath to "The Rector of the Parsonage or Rectory and Parish Church of Montreal," called Christ Church Cathedral, the sum of_____

_____

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_____

of the said Church, and to no other purpose.

* Here insert one of the following objects, namely: (1) "The Restoration Expenses"; or (2) "The Choir Expenses"; or (3) "The Rector's Income"; or (4) "The General Expenses."

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_____

_____

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_____

of the said Church, and to no other purpose.

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* Here insert one of the following objects, namely: (1) "The Restoration Expenses"; or (2) "The Choir Expenses"; or (3) "The Rector's Income"; or (4) "The General Expenses."

SERMON I.

Cathedral Churches.

Permanence of Cathedrals.—The Cathedral a Centre of Unity in the Diocese.—The Cathedral a Model of correct and beautiful sacred Architecture.—Beauty of Christ Church Cathedral, Montreal.—A Model Service.—Great Cathedral Functions.—"The King's Organ".—Missionary Work of Cathedral Services.

I COR. X. 31.

"To the glory of God."

The principal uses of an ordinary church are for the worship of God, for the administration of the sacraments and ordinances of Christ, and for the preaching of the Gospel. But over and above these a Cathedral Church has special uses and responsibilities. It is important for us to understand these: for God permits you and me, for the time being, to worship in, and to administer, a true and permanent Cathedral Church of the great Anglican communion, in a great and growing city, and in a new country. To make the Cathedral of this mercantile capital of our Dominion shine in its place, with a pure, and strong and steady light, to the glory of God, and to the comfort of all who love Him—and to hand it down in honor and usefulness, and enshrined in the affections of all, to the far off future centuries—this must be our object, our hope, our ceaseless effort, our prayerful heart-desire.

We cannot be too deeply impressed with the extent and permanence of the work for God which lies before this Church. It will interest you to know that the existence of the Diocese of Montreal; its ecclesiastical independence of Quebec; the validity of our first bishop's appointment; the rank of our town as a city of the British Empire; and the Cathedral dignity of Christ Church as the permanent Cathedral Church of this city and diocese, rest upon the same foundation, the same legal instrument, the same charter. This Church is, therefore, in the fullest sense a Cathedral proper; and as such it has always been recognized by this diocese and ecclesiastical province.

It has had the nearest gift to immortality that can be conferred upon it—namely, the perpetual dignity and responsibilities of a Cathedral.

The permanent character which the Christian Church impresses upon cathedrals is intended to centre around them the affections and the cordial support of the dioceses in which they are situated, and for which primarily they minister. It also invites endowments for their equipment, and is a guarantee for the proper application of such endowments for the centuries to come.

We are thus brought face to face with a very great responsibility, and a very practical question: How can this Cathedral be used to promote the glory of God and the good of man? It may be so used in various ways; a few of which I shall now bring before you.

(1.) First, the Cathedral should be a centre of unity in the diocese.

Besides the ordinary limited parish with cure of souls attached to the Cathedral, there is also attached to it the Bishop's parish, *parochia*, which is the original name of the whole diocese. As Dean Hook points out, "the Cathedral Church is the parish church of the whole diocese," so much so that persons attending the Cathedral services are esteemed in ecclesiastical law to be attending "the Parish church," wherever they reside. And by being enthroned in the Cathedral, the Bishop takes possession of his *parochia*, or diocese. As the ministrations of an ordinary parish church are intended to promote reconciliation, "love and charity," in its own parish, such should also the influence of the Cathedral be in the larger sphere of the diocese.

The Cathedral is, moreover, "the Mother Church" of the diocese. This was in ancient times the loving name most often given to cathedrals, "The Mother Church." A true mother is a bond of family unity as long as she lives. And the "Mother Church" should have a mother's loving heart for all the daughter churches, however independent and divergent their courses may be. The Cathedral and its administrators must not be narrow or partisan, must not mix themselves up in the small strifes and jealousies of ecclesiastical factions. "The Cathedral," says the present Archbishop of Canterbury, "should

maintain a wide policy in church government." All, however unhappily divided elsewhere, should be able to meet in love and peace, and should receive an equal welcome within her sacred walls. The Cathedral has no jurisdiction over the daughter churches, but can aid them in promoting God's glory in many ways; and "the greatest of these is love."

(II.) Further, a cathedral ought to be for the whole diocese a model of correct and beautiful sacred architecture, a worthy pattern for church builders, a true "type of the spiritual Church which God has reared."

But it may be objected, How can mere art glorify God? What can cold beauty of form have to do with worship, "the golden chain which lifts us to God?" I answer, that sacred architecture, if really correct and beautiful, has a powerful effect, especially upon refined and cultured minds; it elevates and purifies and solemnizes the thoughts; it suggests ideas of the eternity, the majesty, the omnipotence, the presence and glory of God; and thus true art becomes the handmaid of worship. And, therefore, by direct creation in the bright world above, and by implanting the instincts of true art in men's hearts here below, God Himself has from the beginning impressed wondrous beauty upon all true worship in heaven and on earth. True worship, by a universal law, seeks to express and sustain itself by chaste and noble forms of beauty.

The Canadian Church Year Book, 1892, describes "Christ Church Cathedral, Montreal," as "unquestionably the most beautiful specimen of Gothic architecture in Canada, if not on the continent." The ladies of another diocese, who attended the meeting of Provincial Synod here last month, have published an expression of their kind appreciation "of the service held in Canada's most beautiful Cathedral." And experts in ecclesiastical architecture constantly remind us that this Cathedral is unsurpassed in purity of taste and correctness of style. It is a priceless heritage. If the people of this city and diocese lost it, they would discover, when too late, that the utter neglect of such a Cathedral is a grave mistake. And yet this sacred and precious work of art would not have been standing to-day, if it had not been for the

devoted and unaided efforts of this one congregation, especially during the past eight years. The greatest bishops in England are never weary of pointing out how rapidly the finest churches fall to pieces if they are neglected. We want in this Cathedral what they have in so many churches at home,—an endowment whose interest shall be applicable to the repair of the fabric and to no other purpose. Surely, to maintain such a sanctuary as this, and to hand it down to future ages vitalized and equipped for its noble ministry, is a work for the glory of God and the good of man.

(III.) To maintain a Model Service in the centre of the diocese has always been regarded as one of the most important duties of a Cathedral Church. Some of the ordinary parish churches will often, it is hoped, in favorable periods of their history, maintain services equal in excellence to those of the Cathedral. But centuries of experience have proved that the fortunes of parish churches, and their ability to maintain good services, are continually varying. And, therefore, the Anglican Church has, for a thousand years, aimed at making her Cathedral services permanent Models of the most perfect and beautiful Worship that can be had. Precious as the fabric of a beautiful Cathedral is, it is but the setting of the jewel; the worship is the jewel itself. The learned Archdeacon Freeman, a great authority on the history and work of Cathedrals, says that the well-known "Cathedral service is simply divine service done in the best and most solemn way, a way which other churches may not always be able to follow in everything, but which they should try to follow as nearly as they can." And he reminds the Cathedral clergy that it is their duty "to keep up the Cathedral Church as the model and example for the whole diocese." The present Archbishop of Canterbury used the following words in Canterbury Cathedral: "Under these arches, therefore, where the echoes seem never to be quite silent of that music which the English Church, alone for all, has for centuries poured out from her Cathedrals, in her infinite strains of chant and anthem, I shall confine myself to a few words only on the Cathedral as a School of Sacred Service." And he points out that all responsible for the Cathedral are

required by law to be admonished "to the utmost of their power to assist in the improvement of sacred music, not only in the Cathedral but in parish churches." You are aware that soon after we introduced a proper Cathedral Service in this Cathedral, other churches, in quick succession, began to follow the good example set here. In another work Archbishop Benson reminds us that a Cathedral should maintain ceaseless daily services of the most perfect kind possible. The worship of the diocese is regarded as centering in the Cathedral worship, "where it rises like a perpetual fountain—the ceaseless supplication for grace, the perpetual intercession, the endless praise—unbroken, yet ever new—like Nature herself, with daily-varying, never-changing majesty."

As the crown and glorious bloom of Provincial, Diocesan and Cathedral worship, I would refer to great Cathedral functions, synod services, consecrations of bishops, ordinations, public thanksgivings and fasts, and the like. Those who were present in this Cathedral at the memorial service for the late Duke of Clarence, last January, or at our recent Provincial Synod service, or at the consecration of the Bishop of Quebec, will understand what I mean by great Cathedral functions, and will require no words of mine to explain how essential such functions are for the full expression of the devotional life of a Christian country. One of the greatest cathedral administrators of this century, Dr. Harvey Goodwin, Dean of Ely (afterwards Bishop of Carlisle), has left us a heart-stirring description of his work in Ely Cathedral. He loved every stone in the building. He was constantly watching the fabric and promoting its repair and adornment. He was as constantly promoting the improvement of the services which were his soul's delight. He labored ceaselessly to make every great cathedral function a great and permanent blessing to all present. His loving sympathy for young men, and a painful recollection of the hurried and slovenly service at which he was ordained a priest, made him especially throw all his great soul into ordination services. "The 31st canon," he says, "enjoins that the Bishop shall ordain in the Cathedral or parish church where the Bishop resideth." "This recognizes the Cathedral as the proper place for

ordinations. No parts of my duties as Dean received at my hands more careful attention than this; it seemed to me so important that every arrangement should approach perfection as near as might be, that every tone of the organ, and every note sung by the choir, and every movement from beginning to end of the service should be exactly what the most scrupulous taste could demand, that there should be no jar, nothing to offend, nothing to leave an unpleasant remembrance; but that the souls of young priests and deacons should be (as it were) drawn up from earth to heaven by every little aid which could be given to the great service of the day."

I need hardly tell you that no great and successful Cathedral function can be suddenly extemporized from the beginning. To be really sweet, impressive, devotional, and free from fuss and effort, the function must be built upon a long established and strong Cathedral service as its foundation. With this foundation well laid, it is easy to rise to the festal heights of great functions when occasion requires.

For the proper rendering of a Cathedral Service, it is absolutely essential to have an organ which is really sweet and devotional in tone. In this respect Christ Church Cathedral possesses a unique advantage. It appears that when the old Cathedral was built, King George III, who gave the site, and took a great interest in the church, instructed Messrs. Hill & Son, the eminent firm of organ builders in London, to place in the church, as a personal present from His Majesty, the best organ that could be made for such a building. "The King's Organ" at once became famous. And when the church and organ were destroyed by fire, and the congregation built the present Cathedral, they instructed Messrs. Hill & Son to reproduce "the King's Organ," of which complete plans and specifications had been carefully preserved. I receive letters from every part of this continent from tourists who notice the excellence of our organ and desire information respecting it. Further, for the purposes of musical sound, the fabric of this Cathedral has been planned with such complete success, that I believe its acoustic properties, for transmitting and mellowing sacred music, are equalled by few, and sur-

passed by none, of the famous sanctuaries of the Old Country.

Alongside these immense advantages for maintaining a perfect Cathedral service, I must place the counterbalancing disadvantage that we have no endowment for our choir. An authority on Cathedral matters, Mr. Beresford Hope, says: "It is of course impossible to carry on a Cathedral service without a back-bone of paid choirmen." Able and devoted as our choir is, the absence of an endowment for this purpose disables us all the time. Large endowments are being constantly given by our wealthy citizens for all manner of great and noble objects, except the greatest and noblest of all—the maintenance of a really beautiful and perfect Cathedral service in our city. The day is certainly coming when the reproach of this neglect of the highest worship of God will be removed, and when endowments, like those in the Motherland, shall be given for the maintenance of a strong band of leading singers in our Cathedral choir.

(IV.) Then, and not till then, will our Cathedral be able to efficiently perform another great work for the glory of God and the good of man: I refer to the direct missionary work which the great Cathedrals in England are now doing, and which this Cathedral ought to do in the midsummer months. Then the English cities are "empty," like our own city at that time of year, and the Cathedrals are full—filled with the contents of all the hotels for 20 or 30 miles round—filled with congregations of tourists, representing the intelligence and culture of every Christian denomination and of every Heathen religion under the sun. On the last occasion that I worshipped in St. Paul's Cathedral, a negro gentleman sat at my right, a Japanese (as I judged) at my left, a Hindoo in native costume before me, and all around there was literally a world-congregation—the merchants, the learned, the polished, the governing classes of all lands and religions, who are just the classes least accessible to missionaries in their own countries. Scarce any of these tourists would go to ordinary parish churches, where the choirs and services are known to be weak in midsummer; but they flock to cathedrals where

a noble service is assured ; and they return to their own countries deeply impressed and instructed by the pure and elevating worship in which they have joined. In this way the cathedrals are doing a direct missionary and evangelistic work, hardly second in importance to that of the great missionary societies. Our own Cathedral has a magnificent opportunity for this kind of work. In the midsummer months, up and down the deep and wide St. Lawrence, and along the great railway lines, streams of tourists are in ceaseless motion night and day—coming, for business or pleasure, Westward from Europe, Eastward from Australia and Asia, and from every part of this continent—always meeting in our city and crowding our hotels—always with human hearts, and often longing to worship the Most High, if only we can provide for them in this Cathedral a magnificent and solemn worship, such as Christian piety has provided in the cathedrals of other lands. Australia has already moved in this matter. America has begun the same work in earnest. It will not do for Canada to be left behind. And nowhere in Canada is there such an opportunity as in Christ Church Cathedral, Montreal. May the Divine Spirit of light and love inspire many to co-operate in this noble work for the glory of God and the good of man.

SERMON II.

Cathedral Churches—*Continued.*

What is a Cathedral Church?—A "Cathedral Service".—Christ Church Cathedral, Montreal.—Cathedral Maintenance.—The Fabric.—The Choir.

DANIEL IX. 17.

"Cause Thy face to shine upon Thy Sanctuary."

On a recent occasion I brought before you the subject of Cathedral Churches, with special reference to the responsibilities and equipment of the Cathedral in which we worship. And I now proceed to emphasize and to supplement what I then said.

(1.) First, then, it is often asked: "What is a Cathedral Church?" From apostolic times, bishops, like university professors, judges and other high officials, have had official seats or chairs. The Greek word *Cathedra* means a *seat* (Latin, *sedes*, i. e., *see*); and therefore the episcopal chair was described as the bishop's *Cathedra*. Eusebius in the fourth century tells us that the official seat of St. James, the first Bishop of Jerusalem, was still preserved there; St. Mark's chair was also long preserved at Alexandria. Several very ancient episcopal seats are still in existence, notably the Chair of St. Augustine in Canterbury Cathedral. A Cathedral Church is a church in which the Official Seat, the *Cathedra*, of the Bishop of the Diocese, and of his successors in office, has been fixed by competent authority.

The donors of episcopal endowments and others who promote the formation of a new diocese may stipulate or request that the principal town in the district shall be raised to the rank of a city, and that the parochial Mother Church shall receive the Cathedral title and dignity, by having the Bishop's *Cathedra* fixed in it. Such requests are usually granted. In this way the parochial Mother Churches of Manchester, Newcastle, Southwell, St. Albans, and several other towns in England, have

been raised to the permanent Cathedral dignity, and the towns themselves to the rank of cities, within the past half century. The same thing occurred in Montreal. In 1850 Royal Letters Patent were issued, erecting the town and district of Montreal into a new diocese, making it independent of the Bishop of Quebec, appointing Dr. Fulford as the first Bishop of Montreal, ordaining that "the said town of Montreal shall henceforth be a City," and further ordaining and declaring "that the Parish Church, called Christ Church, in the said City of Montreal, shall henceforth be the Cathedral Church and the See of the said Bishop of Montreal and of his successors."

Cathedrals have had various histories, and consequently have various constitutions and forms of government; and many cathedrals have, and many have ceased to have, ordinary parishes attached to them: but all cathedrals have this in common, that they possess the episcopal *Cathedra*.

All Anglican Cathedrals are supposed to maintain what is known as a "Cathedral Service." The Church of England "Cathedral Service" has long been noted as the finest in Christendom. Some of the greatest authorities in other communions, including the Roman Catholic, have freely owned that they have nothing quite equal to the English "Cathedral Service" in dignity, sweetness and wealth of devotional expression.

The utility of cathedrals was never more apparent than now. Old cathedrals are being renovated at great cost, and new cathedrals are springing up rapidly in the Mother Countries and all over the world.

(II.) In 1856, Christ Church Cathedral was burned down, and had to be rebuilt. Knowing the difficulty of dealing with church debts, many of the congregation contemplated building a new cathedral of very moderate dimensions and cost, suitable to the requirements of the parish. On the other hand, Bishop Fulford strongly urged the necessity of erecting a really spacious and beautiful church, capable of worthily performing its diocesan and other cathedral functions; and he confidently expressed the hope that he would be able to raise, from sources external to the congregation, a very large portion

of the entire expenditure. The Cathedral authorities and congregation followed the Bishop's advice, and shouldered the whole of the financial responsibility; and accordingly the present beautiful Cathedral and Parish Church was speedily erected, and was opened in 1859. The need of an Anglican "Cathedral Service" in this city was then felt by many; and the new Cathedral, which was planned with a special view to supplying this need, is unsurpassed in its adaptation for the purpose. But the hopes of receiving large external financial aid were disappointed. Under five per cent. of the cost was contributed by Bishop Fulford's friends in England; and beyond this, no other assistance was obtained. Thus the new Cathedral Church, of which so much was expected, was not only left wholly unendowed, but loaded with debt; and the congregation was obliged to struggle as best it could through a sea of difficulties. Noble generosity on the part of the congregation saved the church from the auctioneer's hammer; but nothing could save it from a series of extreme measures for retrenchment of outlay and for raising money, or from the diversities of opinion, heart-burnings and other disastrous consequences which such measures too often produce. Finally, all thought of maintaining a "Cathedral Service" was abandoned.

Had this Cathedral been given a fair start at the beginning—free from debt, with a full "Cathedral Service," and with an adequate endowment, at least for a proper cathedral choir—none of the greater troubles which afterwards arose could have occurred, and the Cathedral would long since have repaid the Diocese of Montreal, and the whole Church in Canada, a hundredfold. The Archbishop of Canterbury draws attention to the true cause of cathedral weakness in the colonies, and endorses the pointed words of the Bishop of Bolemfontein in South Africa on this subject: "The most enfeebling influence in colonial church life is felt to be a selfish congregationalism."

Meanwhile, in Montreal, many Church of England people, as also members of other communions, were greatly disappointed, and were loud in their complaints, for many years, that the city had a beautiful and spacious Cathedral church, but not a "Cathedral Service,"

and that their guests from a distance, and lovers of sacred music, could only gratify their taste for a high order of choral worship by going to the French Roman Catholic churches. This was felt to be an anomalous state of things, and accordingly during the past few years ceaseless efforts have been made to restore and beautify Christ Church Cathedral, to clear it of debt, and to maintain in it a true and reverent "Cathedral Service." Through God's blessing these efforts in a good cause have been so successful that it is hoped the services of this church will henceforth receive a wide and generous support. The great and good Bishop Lightfoot has well said that "History is an excellent cordial for drooping courage." The by-gone difficulties of this Cathedral were exceeded by the calamities which in ancient times, and also after the Reformation, befell some of those cathedrals which are now our models, enshrined in the affections of all.

(III.) It now remains for me to lay before you a few facts on the subject of cathedral maintenance.

In ancient times, when a cathedral was erected for diocesan or national functions, and as the home of a magnificent model-worship, it was well understood that the cost of building such a church, and maintaining its fabric and services, could not with fairness be imposed upon the local congregation worshipping in it. But the Christian Church in those days had no idea of building beautiful sanctuaries for the glory of God in all time, and then leaving them unused, or allowing them to fall to pieces, through want of resources. Cathedrals were, therefore, piously endowed from the beginning. But the endowments were, at first, often inadequate; and to meet the deficiency various sources of revenue from the dioceses were provided, including "the Cathedraticum," an assessment which Chancellor Cripps (a high legal authority) tells us was paid in honor of the cathedral church "by every parochial minister within the diocese."

Further, I mentioned on a former occasion that by being enthroned in the Cathedral, the Bishop is put in possession of his *parochia*, or diocese, of which the cathedral is by law "the parish church." Here, again, the Church shows its care for the support and well-being of cathedrals, by enlisting in their behalf the always-power-

ful influence of the bishops. Before any bishop is enthroned, and as a preliminary part of the Enthronement Service, he is required to take the "Oath to defend the rights and privileges of the cathedral." In this Enthronement Oath (I copy from the translation used at the enthronement of the successive Bishops of Montreal in Christ Church Cathedral), the bishop not only pledges himself in detail to do all that the title of the oath expresses, but he also concludes by promising further that he will never use his influence, in things lawful, against the Cathedral, but always for its advantage and honor:

"OATH TO DEFEND THE RIGHTS AND PRIVILEGES OF THE CATHEDRAL."

"I, ———, having been appointed and consecrated Bishop of this See of Montreal, do solemnly swear on the Holy Evangelists of Almighty God, that, as far as in me lies, I will well and truly direct and govern this Christ Church, the Cathedral Church of the Diocese of Montreal, according to the rules and ordinances thereof; and the property, rents, issues and profits, rights, privileges, and liberties thereof, and generally all things movable and immovable, thereunto belonging, I will well and faithfully keep, defend, and preserve, according to the laws and regulations of the said Church, and cause by others to be kept, defended and preserved; and the rules and ordinances of this Church by our Sovereign Lady the Queen enacted, in what relates to me, I will well and truly observe, and cause to be diligently observed by others; and I will not knowingly prevent or impede anything which may be lawfully done for the advantage and honor of this Cathedral Church, but both will study to promote. So help me, God."

Many great and holy bishops have distinguished their Episcopates by great services rendered to the cathedral churches of their dioceses.

In England, the property of the ancient cathedrals has so largely increased in value that the parochial assessments and other charges towards their maintenance have long since "fallen into disuse." Frequently, however, the wealthy English cathedrals are renovated or adorned

by private munificence, or by diocesan or national subscriptions, as, for example, the Chapter-House of Durham Cathedral, "once probably," says Dr. Greenwell, "the finest Norman Chapter-House in England," is now being restored by public subscription as a memorial of Bishop Lightfoot. The recently created cathedrals of Newcastle and Southwell are each provided with an ancient endowment of $3000 a year for the Incumbent's income. Still, they were considered insufficiently equipped for the discharge of their cathedral responsibilities; and the bishops and honorary canons of both those churches immediately inaugurated "Cathedral Service Funds," "for the purpose of defraying the increased working expenses caused by the erection of" those great parish churches into cathedrals, "and the establishment of week-day and other cathedral services."

The beautiful new Cathedral of Truro, England, was built by the present Archbishop of Canterbury, when he was Bishop of Truro. It cost upwards of $500,000, and was paid for in full as the building work went on. The Bishop, assisted by a very large diocesan committee, and by twelve ruridecanal committees, raised the money by public subscription. Not only was the Cathedral started free from debt, but with endowments amounting to $2,300 a year towards the incomes of the clerical staff. During the ten years 1875–85 the amount expended upon the fabrics of English cathedrals was $3,200,000.

The new Cathedral of St. Mary's, Edinburgh, Scotland, is described in its "Deed of Constitution" as "founded and endowed by Barbara and Mary Walker," through whose munificence it has at once taken a position worthy of the great city which it adorns.

To assist the maintenance of St. Patrick's Cathedral, Dublin, and its justly celebrated services, the General Synod of the disestablished and disendowed Irish Church provided that members of the Irish Church who contribute $25 a year, or donate $250 "towards the funds" of that cathedral, have the privilege of being registered as vestrymen of the cathedral, no matter in what part of Ireland they reside.

In New York, Trinity Church's splendid endowments,

splendidly used, have enabled that church, notwithstanding that its situation is now far from the residential part of the city, to exercise an enormous influence for good by its exquisite and reverent services. But Trinity Church is constantly over-crowded. And New York is now expending (it is said) millions upon a great cathedral church, of which the need has long been felt.

Newcastle, in Australia, has received a bequest from its Bishop of a million and a quarter dollars for cathedral purposes.

Other notable examples might be mentioned, but those given may suffice to illustrate the Church's time-honored principle of building and equipping cathedrals with an intelligent and whole-hearted determination to make them succeed. "Whatsoever thy hand findeth to do, do it with all thy might."

At the general Easter Vestry Meeting of Christ Church Cathedral, 1892, the question of endowments was fully discussed, and the following resolution was passed unanimously :—

"Whereas cathedrals and other churches in England have been maintained for centuries in good condition and efficiency by endowments for the maintenance of the fabric, choir and clerical staff; and whereas it is expedient to preserve in like manner our own beautiful cathedral and parish church: Resolved, that the Wardens be advised to print, with their report, forms of bequest for this purpose."

Other cathedral objects besides those named in the above resolution might be suggested—as, for example, there should be endowed stalls here for certain diocesan officers; but I will now confine myself to the first two objects mentioned by the vestry—viz.: 1, the preservation of the fabric; and 2, the maintenance of the choir—as these are, under present circumstances, the primary and most vital needs of the church.

1. As to the fabric. "Strength and beauty are in His Sanctuary." But our lovely Diocesan Sanctuary must not be neglected. We know how it has been imperilled quite recently. The present fabric of Christ Church Cathedral is of priceless value. Millions of dollars have been expended upon this continent in building great churches; and, in general, with most disappointing re-

sults, owing mainly to the omnipresent demand for abolishing or attenuating pillars, in order that every pew may be "marketable." Costly and ornate churches are constantly springing up, whose debased architectural and musical adaptations are impediments to worship. If Christ Church Cathedral were allowed to perish, there would be no certainty that Montreal would ever see its like again. "A thing of beauty is a joy for ever." "Destroy it not, for a blessing is in it." A very moderate endowment, whose income would be applicable to the restoration expenses, and to no other purpose, would probably preserve this beautiful church for many centuries; and it is worth preserving.

(2.) Then as to the choir. We all feel how much the marked improvement in the services of this church is due to the zeal and devotion of the choir. But the choir needs assistance on a far more generous scale than has been possible heretofore. Without this, a really perfect "Cathedral Service," which must always include not only the stateliness and magnificence of a dignified ceremonial, but also the most skillful execution of music in its highest forms, cannot be steadily and permanently maintained. The service must in dignity and perfection of art bear a true proportion to the Church. Music which would seem very excellent in a village church would fail here. The extent, and the sublimity, and the classic purity of the architect's work, so powerfully uplift and inspire the mind, that we feel the need of a service which will be like the soul in the body, a worthy companion of the fabric around us, a service full of majesty, strength, sweetness, reverence, beauty. Never before have such services been so appreciated as now; never before have cathedrals had such opportunities for usefulness, through the unexampled increase in the facilities for travelling, by which thousands of representatives of all nations are brought to our cathedral doors. The call for the maintenance of a really fine cathedral service, for the worship and glory of God, in Montreal, has long been heard, and is growing louder and more urgent every year, now that our city, so rapidly increasing in material beauty, wealth and influence, has become a world-meeting-place and

centre of traffic. Our cathedral, if only it were adequately equipped for its high and holy work, has a glorious future before it, as a "house of prayer for all peoples." Already a "Cathedral Service" has been firmly established, and is loved and trusted; already it is an acknowledged power in the land; and that power would be immediately multiplied tenfold, if there was an adequate and stable provision for the maintenance of the choir. May God bless this church and make it a blessing for ever, and use it to promote His glory. "Cause Thy face to shine upon Thy Sanctuary."